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UNITARIAN WORD & WORK

DECEMBER 1912

The Monthly Bulletin of the American Unitarian Association, The National Alliance of Unitarian Women, Young People's Religious Union, and The Unitarian Temperance Society

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THE UNITARIAN NATIONAL SOCIETIES

REPRESENTED IN THIS ISSUE OF WORD AND WORK

All of these societies have their headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass. The names of the principal officers of each society will be found on the first pages of the sections devoted to their respective organizations. The work and purpose of these societies may be stated in brief as follows:

THE AMERICAN UNITARIAN ASSOCIATION

The Association was founded in 1825, its object being "to diffuse the knowledge and promote the interests of pure Christianity. In furtherance of this purpose the Association publishes books, reports, and tracts; supports missionaries; establishes and maintains churches, and aids in supporting ministers; assists students in preparing for the ministry; and helps fellow-citizens of foreign birth and speech in entering upon their American life. It administers endowments for the benefit of schools and churches of the Unitarian order; for the relief of poor and worthy ministers and the widows of ministers; for providing public lectures in centers of population; for the benefit of schools for colored people in the South; and for many other beneficent purposes.

THE NATIONAL ALLIANCE OF UNITARIAN WOMEN

The National Alliance was organized in 1890, and has for its aims primarily to quicken the religious life of the Unitarian churches, and to bring the women of the denomination into closer acquaintance, co-operation and fellowship; to promote local organizations of women for missionary and denominational work; to bring them into helpful association; to collect and disseminate information regarding all matters of interest to the denomination, such as needs of local societies, facilities for meeting these needs, work to be done, the collection and distribution of money, and in general to devise ways and means for the most efficient usefulness of the women of the Unitarian fellowship.

THE YOUNG PEOPLE'S RELIGIOUS UNION

The Union was organized in 1896, and its purposes are to foster the religious life; to bring the young people of the Unitarian churches into closer relations with one another; and to spread rational views of religion and to put into practice such principles of life and duty as tend to uplift mankind. The cardinal principles of the Union are truth, worship and service. It maintains a field secretary to promote the organization of the young people and to extend the fellowship of the Union.

THE UNITARIAN TEMPERANCE SOCIETY

The Temperance Society is practically the working committee of the Unitarian churches to promote the cause of temperance in every way possible. It publishes and freely distributes addresses, pamphlets, leaflets and tracts, and furnishes temperance news and facts to the public press. It arranges for conferences on the subject of temperance and sends speakers to general meetings where this subject may properly have a share in the interest and attention.

UNITARIAN WORD AND WORK

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Monthly Bulletin of the American Unitarian Association, National Alliance of Unitarian Women, Young People's Religious Union, and Unitarian Temperance Society

Vol. 16 DECEMBER, 1912 No. 3

EDITORIAL

THE church is not a money-making institution. It declares no dividend, yields no interest, and it is little wonder that it does not appeal to those whose chief interests lie in their own selfish ends. A church is a group of people banded together that men and women, boys and girls, may become better and that the lives of all may be quickened and inspired. Success in this enterprise means a higher type of manhood and womanhood, a better society, an advance of the race—failure here means the shattering of an ideal and dream for humanity, and a failure of God himself, for this is God's cause intrusted to the hands of his children.

EVERYBODY nowadays holds to the philosophy of evolution in some form or other. The intellect of the world has changed its base from special miraculous and static creation to development, growth, natural and constant change in all life. The deepest instincts, devotions, loyalties were bound up with intellectual positions now lost, and with the passing of the beliefs the fine fruitage of richest sentiments has fallen. The problem of the liberal church is to clothe anew this world of thought and ideals with the delicate and beautiful garments called devotion, loyalty, sentiment, which shall make life rich, satisfying and wholesome.

THE article by Professor Eucken, entitled "What Is Driving Men To-day Back to Religion?" in the July number of the *Harvard Theological Review,* should be familiar to all who are interested in free religion and the advance of the race of man. In one of the many luminous and penetrating passages Professor Eucken says:

"Therefore in all deeper souls today is stirring a demand for an inner uplift of human nature, for a new idealism. And this demand will necessarily have to seek an alliance with religion. No matter how many opponents religion may still encounter, nevertheless, stronger than all opponents, stronger even than all intellectual difficulties, is the necessity of the spiritual self-preservation of humanity and of man. Out of the very resistance to the menace of annihilation will proceed elemental forces,—which are the strongest thing in the world." But he adds in the next paragraph: "But the return to religion by no means signifies a return to the old forms of religion."

IN the last *Atlantic Monthly,* Rev. J. W. Strout has a strong and timely article on "The Rural Problem and the Country Minister." He accurately describes the present situation in the country churches, wisely prescribes the remedies for its ills, and concludes: "No braver task, however, has ever been set for man than that outlined for the rural minister. For, while he must fight to keep himself from falling to a lower plane of thought and life, and to keep his church from losing its faith altogether, he may look forward to the end when, from a patient and persistent service, he shall see the reward of his toil in better and brighter things. The rural districts yet contain an immense amount of vitality. Stored away in the apathetic lives of these slow people is a great reserve of energy. Here are strong men, and here is health, and here is independence. Here, in embryo, are long visions, great, sturdy life, the hope of the nation. But the deep notes of life must be sounded. The deep faiths must be constantly under call. This is the rural minister's opportunity, and it is no mean one."

* *

THE psychology of public worship is a subject which many ministers could study to advantage. All the great rituals of the past have been slow growths, the product of a long experience which has instinctively selected the forms best suited to generate a given type of religious feeling. Every student of the Roman Catholic or the Protestant Episcopal forms knows how true this is,—that they are no haphazard compilations, but are based upon a profound understanding of the needs of worshipping hearts. A large proportion of ministers in all those branches of Protestantism which use a congregational order of service are strangely ignorant or indifferent about this matter. They, and therefore their congregation, appear to think that the sole purpose of the "introductory exercises" is to form a convenient prelude to the sermon. An attitude which is unhappily common is that of the minister who was asked why we should have three hymns in the course of the service, and who replied that the only reason he knew was that that was "the orthodox number." It is rather rare to find in one of our churches a service which has been carefully planned with due appreciation of its significance. In many cases it is simply a jumble. The responsive reading, for example, is not placed, as it should be, near the opening of the service as a means of bringing the people to their feet in a unifying expression of the purpose of the service;—it is thrown in anywhere. The service begins, perhaps, with an anthem or solo which is meaningless, and, in this place, without value in creating a worshipping spirit. The proper place for the anthem is later,—after the responsive reading or long prayer, and then it should be regarded not as an interlude to rest or entertain an audience, but should be carefully selected solely with regard to its value in carrying on the spirit of worship already created. The use of inappropriate, or of more than one, or at most two anthems, creates the atmosphere of the concert room, not of the church. The congregational form of worship, when carefully planned to be truly congregational, and when reverently carried out, may be very notable in its simplicity, but when carelessly or indifferently led it often degenerates into a mere crude or vulgar per-

formance which chills or disgusts the worshipping heart.

OUR indifference or stupidity in this matter has proceeded from a failure to give any adequate recognition to the emotional side of religion. We have been content to emphasize its intellectual aspect. We have believed that men and women would be drawn to our churches by our presentation of truth. But the fact is that most people care most for the emotional uplift they receive in church, than they do about the truth of this or that dogma, providing, of course, that a dogma too flagrantly incredible is not thrust down their throats. The attitude of scores of young people in our churches who are profoundly dissatisfied with our services is evidence enough of this. Now we need to recognize that the emotional appeal has its place in the religious life, as well as the intellectual. We have framed our services for the middle-aged and the thoughtful. We have omitted almost everything which touches the imagination. There is no reason why we should not retain all our emphasis upon the importance of clear thinking, and yet add to our services an attractive dignity, and the warmth and color which unquestionably help to stimulate the spirit of worship. Nor does this mean any costly or elaborate "enrichment" of the service. It can be attained quite as effectively in a simple, congregational order, if the minister understands what the real purpose of the service is, and so frames and conducts it as to obtain the desired result.

WE of the liberal church know what it means to stand by the principle of freedom in religion. We know under what difficulties it is still maintained. We pay the price of our liberty in some weakness of organization, in much independence of spirit. We have no club of external authority with which to drive those who are unwilling, or indifferent, or wicked. For we know that, although it is possible to compel observance to the laws of God and man, the only real safety lies in that willing obedience through which one rules his own spirit.

IT is sometimes said to us of the liberal faith, "The Roman Catholic church takes care of the sort of people you could not do anything with, and keeps them under control." Our answer ought to be, that we would like nothing better than the chance to try what we could do, by giving the opportunity for free development to the cramped minds, the dwarfed powers, the cowed and oppressed natures of those who have been under the domination of fear. For that is the club which authority wields: fear of priestly power; fear of the wrath of God; fear of imaginary torments after death. The church of authority may indeed make its members mind, to use the little girl's phrase; it may punish them for wrong doing; it may subdue them by threats; but it cannot make them good, unless they give willing submission, and voluntary obedience, learning to love the right because it is right, to avoid the wrong because it is wrong. Our immigration problem, our industrial problem, our sanitary problems, would be easier of solution, if the spirit of liberty were the spirit of all religious instruction in our land.

SOME there are, indeed, who, while learning the law of freedom, make their liberty an occasion of

stumbling. They would seem to some people to be more desirable citizens if they were cowering in fear under the compulsion of the church. As well might we say that the southern negro is growing to be a more desirable citizen of this republic when hissing defiance at the overseer who, with the whip, keeps him at his tasks, than when, feebly, it is true, but surely, he is learning through hunger, through need, to work that he may eat. He will no doubt indulge in many lazy hours. Sometimes he will be vicious. As yet he will be ignorant. But under the rule of freedom he is on the right road. His face is set toward knowledge instead of ignorance; toward usefulness instead of indolence; toward love of God, instead of fear of the devil. Better still, every step he takes is in the right direction. Every halting attempt gives him added strength. Self-government never comes from the continuance of the conditions of slavery, nor true morality from compulsory obedience, nor better religion from the continued teaching of superstitions.

ONE of the charges most frequently brought against Unitarians is that they are "egotistic," and prone to exaggerate their merits and services in the religious world. Perhaps this is not unnatural in a body which has been the object of so much criticism and abuse as ours, and is still often spoken of derogatively and contemptuously as a denominational failure and a scandal to Christendom. Self-respect would seem to demand that we call the attention of our fellows to the not unimportant part we have played in the higher life of America. Surely, as we scan the record of Unitarianism during the half century of its existence we may be pardoned if we sometimes appear "egotistical" to our critics. Our denomination is small in numbers, but what other church among us has made a richer contribution to the political, social, literary, philanthropic and religious life of America?

Consider what a light in the religious heavens Dr. William Ellery Channing has been—that transcendent spiritual genius whose writings, circulated in hundreds of thousands of copies in many languages and lands, are found to-day in the library of nearly every intelligent minister, a well-spring of moral and devout inspiration, and a prophecy of the Christianity that is yet to be.

In England, a delegation bore to the quiet study of Dr. James Martineau, on the occasion of his eighty-third birthday, an address signed by over six hundred representative men of letters—university teachers, statesmen, philosophers, poets, men of science, theologians of all schools and countries, Roman Catholic ecclesiastics, high Anglican dignitaries, liberal churchmen, non-conformists, Baptists, Lutherans, Unitarians and Agnostics. The purport of the address was to thank him for his help "to those who seek to combine love of truth with the Christian life," and to recognize "his great service to philosophy and religion." Who was the object of this almost unequalled tribute? A Unitarian minister, a radical theologian who discarded the miracles and refused to believe that Christ was God.

If you were to ask the thinkers of the world who, on the whole, was the most remarkable and characteristic American, considered in all his aspects as philosopher, poet, writer and man of exalted character, their choice would fall almost unanimously on Ralph Waldo Emerson. He was once a Unitarian minister.

American Unitarian Association

Headquarters: 25 Beacon Street, Boston

Rev. Samuel A. Eliot, D.D., *President* — Henry M. Williams, *Treasurer*

Rev. Lewis G. Wilson, *Secretary* — C. L. Stebbins, *Publication Agent*

F. Stanley Howe, *Assistant Secretary*

Ministerial Personals

Rev. H. H. Mott, late of Nashua, N. H., has accepted a call to Norton, Mass. Rev. A. E. Wilson has resigned at Northfield, Mass., to accept a call to Plainfield, N. J. Rev. J. W. Cooper has resigned at Lancaster, Pa. Rev. C. E. St. John of the First Church of Philadelphia will, on account of his health, spend the winter in the South and in California. His pulpit will be regularly supplied by Rev. C. A. Henderson, now of Wilmington, Del. Rev. P. S. Phalen was installed minister at Augusta, Me., on Nov. 19th. Mr. S. S. Booth, who was last year at the Meadville Theological School, was ordained minister at Waterville, Me., on Nov. 20th, and Rev. William Sullivan was installed minister at Schenectady, N. Y., on Nov. 21st. Mr. C. A. Wing was ordained minister at Concord, N. H., on Nov. 26th. Rev. H. McKoon has accepted a call to Castine, Me. Our fellowship has sustained a loss in the sudden death of Rev. Ira P. Kellogg at Florence, Mass., on Nov. 11th.

Buildings

The parish house at Woodland, Cal., is nearly completed and will be dedicated this month. New parsonages are building at Richmond, Va., and at Weston, Mass., the latter to take the place of the house destroyed by fire in September. The society in Norton, Mass., is planning to build a parsonage on the rear of the church lot. The society in Atlanta, Ga., has voted to sell its property and build a new church on a new site. The society in Dallas, Texas, has sold its church property and will at once proceed to build a new church.

Journeys

The President of the Association has just returned from a brief trip whereon he kept appointments at Hamilton and Toronto, Ont., Buffalo, Schenectady and Albany, N. Y. At Toronto he addresed the Conference of the Middle States and Canada. At Schenectady he preached at the installation of Rev. William Sullivan, and at Albany he took part in the anniversary service of the society.

The Secretary of the Association is now on the Northwest coast. On Sunday Nov. 10th he preached at Toledo, Ohio, and on the next day spoke at a meeting of the Men's Club there. Then he visited headquarters in Chicago and held conferences with the Secretary of the Western Conference and with other ministers. He then proceeded to Canada and has been visiting and preaching at Moose Jaw, Saskatchewan; Calgary and Edmonton, Alberta. His next appointments were at Vancouver and Victoria, B. C., and he is now on his way to a ministers' institute at Spokane, Wash., which is to gather the ministers of all the Unitarian churches in Washington, Oregon, Montana and British Columbia.

The Secretary of the Department of Religious Education has just returned from a brief journey, meeting appointments at Troy and Buffalo, N. Y., and at the Middle States Conference at Toronto. The Lecturer in the Department also attended and spoke at the Middle States Conference after

keeping appointments at Montreal and Ottawa.

The Secretary of the Department of Foreign Relations, Dr. Wendte, has just returned from a ten days' journey whereon he first attended the State Conference of Religion at Elmira, N. Y., then proceeded to Rochester to make the arrangements for the meeting there in February of the National Federation of Religious Liberals and the Free Religious Association. On Sunday, the 17th, he preached at Ottawa, Can., and then spent three days at Toronto attending the meeting of the Middle States Conference where he gave an address on "The World Range of Unitarianism."

It appears that the officers of the Association have thus, during the month of November, visited and spoken in practically all of the Canadian churches.

Department of Education

The work of our college town churches started promptly in the fall and has made excellent progress in these important weeks of the college year.

At Ann Arbor the church has called Rev. Robert S. Loring, formerly of Iowa City. Mr. Loring has accepted the call and has been at work there since early November. He is a man of wide experience in our ministry, and did an exceptionally able piece of work at Iowa City, so that Ann Arbor is to be congratulated upon securing his services. Mr. Loring is confronted with a situation which has its difficulties, but which also has large opportunities for usefulness. Already under the inspiration of his leadership the church is hoping to erect a small parish house adjacent to the church to supplement the accommodations of the existing church parlors, which have now become inadequate.

The Urbana church goes upon its triumphant way. The congregations this fall are larger than ever, averaging at the morning service about one hundred sixty-five, which is doing pretty well for a small society! Mr. Tagore of Calcutta has been giving a series of evening lectures upon "The Upanishades Arts" which have proved of deep interest.

At Lawrence the church is still without a minister, Rev. F. M. Bennett having resigned September 1st to go to Salt Lake City. The church has not yet succeeded in finding a successor to him. Fortunately, however, the society is a self-sufficing one to an unusual degree and has had the church open all the fall. For the most part the services have been conducted by members of the society and by professors in the university. It is not many societies which are so fortunately situated that they can do this with so large a degree of success.

At Ithaca the year has opened in an unusually satisfactory way. Mr. Heizer has a student assistant in Cornell University whose salary is paid by the National Young People's Religious Union and in addition he has this year a young woman assistant, a student in Sage College, whose salary is paid by an appropriation from the National Alliance. The Ithaca church is one of the most successful and useful of our college town enterprises.

In New England an unusual effort has been made to promote the welfare of Unitarian students at the various colleges. Carefully laid plans are being worked out at Wellesley to reach and to interest the Unitarian girls there, and at Northampton there

is an active Smith College Unitarian Club, with which the Unitarian church is co-operating with vigor and enthusiasm. The religious census at Harvard was interesting in showing the number of students belonging to different denominations who are registered in the college. The Episcopalians stood first, the Unitarians second, with nearly three hundred students, the Congregationalists third, and Roman Catholics fourth. In Boston the Young People's Religious Union, in co-operating with five of the Boston churches, is endeavoring to be of service to Unitarian students from a distance resident in the city. The movement has met with a large measure of success already, as shown by the increasing number of students who have appeared in attendance in our Boston churches.

Outside of New England the two most interesting ventures in college communities are the undertaking at Poughkeepsie, N. Y., and the plans for new work at Seattle, Wash. Services are being held this year the first Sunday morning of each month from October to June at Poughkeepsie, where we have a small but enthusiastic group of townspeople who are eagerly supporting our services there. In addition, we have a body of about forty-five Unitarian students at Vassar College. The two Sunday morning services thus far conducted have been attended by a congregation of about fifty persons, about equally divided between the town and the college. A special series of Sunday evening lectures the last three Sundays in November has also proved very suceessful.

Across the continent at Seattle the time seems to have come for us to undertake new work in the neighborhood of the University of Washington. Although the university is within the boundaries of Seattle it is nearly five miles out from the location of the First Unitarian Church, so that it is very difficult for many people to come so far down town. The university is a rapidly growing one in a part of the city which is building up very fast, and it seems as though there should be opportunity for us to do good work in its vicinity. The Directors of the American Unitarian Association have made a small appropriation to enable Rev. J. D. O. Powers to hold some experimental services that he may see what the prospects for such a movement would be likely to be.

Department of Religious Education

This Department offers assistance to workers in Sunday school through the Lending Library of the Women's Alliance and the Sunday School Society. In the catalogue there is, on page 4, a list of Sunday-school text-books which the library contains. There has been added to that all the recent manuals of the Society, such as *The Beacon Series*. A list of text-books to be used in connection with *The Beacon Series* will also be added and books designed expressly to be helpful to teachers in the lines of child psychology and methods of teaching. This list is now in preparation and may be secured on application to this Department.

One of the ways in which work in this Department is progressing is in the development of *The Beacon*. Great difficulties confront those who are in charge of it in making a four-page paper meet the needs of all ages in the Sunday school. No one issue can be adapted to all the children from the primary grade to the senior

class. An effort is made in a series of issues, covering a month or six weeks, to present material which shall be useful in the different grades. Superintendent and teachers may do much to encourage interest in the paper by noticing what stories and poems fit the different ages in the school and calling the attention of the various classes to them. Effort is being made to develop the paper along the following lines:

1. By securing illustrations of the stories in addition to the pictures now published, which are reproductions of photographs of artistic merit.

2. In the introduction of a section for very little people.

3. Through the presentation of stories with a vital human interest and some dramatic action.

4. In opening a department called *The Beacon Club,* in which opportunity is given to the children themselves to contribute to the paper.

In "The Churchman Afield" columns of the *Boston Transcript* of November 23rd, under the caption of "Aggressive Religious Education," appeared the following:

"At the meeting this week in Toronto, Canada, of the Unitarian Conference of the Middle States and Canada, Rev. Samuel A. Eliot, Rev. William I. Lawrance and Professor Edwin D. Starbuck are among the speakers. This has much more significance than appears on the surface. It is, indeed, a part of a radically new plan in Unitarian work for religious education.

"Since its organization more than eighty years ago the Unitarian Sunday School Society has been distinct from the American Unitarian Association. Its officers found their time all absorbed in the publication and other work at the headquarters, 25 Beacon Street. Recognizing the importance of the new great movement for religious education which broadens Sunday-school work, the society has now been made a department of the American Unitarian Association. The office work is taken care of, and this sets the officers of the Sunday School Society free for active and aggressive field work.

"Mr. Lawrance, the president, is the field secretary of this department of religious education. Two new experts have been added to the working force. One is Rev. Florence Buck, who has held important pastorates in Unitarianism, notably Cleveland, O. She has been peculiarly successful in Sunday-school work, having the genius of a born teacher. Professor Starbuck of the State University of Iowa is widely known as a psychologist. He is rendering invaluable service. Professor Starbuck, Mr. Lawrance and Miss Buck are conducting a widespread campaign for the strengthening of the work of religious education in the Unitarian churches and Sunday Schools.

"They are traveling widely as individuals—Mr. Lawrance having been across the continent in this work—and are also concentrating on the opportunities which general assemblies offer. They spoke at the autumn meeting of the Sunday School Society at Greenfield, Miss Buck spoke at the meeting of the New England Woman's Alliances at Concord, N. H., she and Professor Starbuck spoke at the New Hampshire Unitarian Association, Professor Starbuck spoke at the South Middlesex Conference, and at the Unitarian Sunday School Union of Boston. And their work has now been carried into Canada to the Conference at Toronto.

"Professor Starbuck is peculiarly fitted for this work which he is doing

for religious education. Educated at Harvard and at Clark University, he has had a keen interest in the psychology of religion. His association with Dr. G. Stanley Hall quickened that interest. Fifteen or sixteen years ago when Dr. Hall was by his public lectures doing so much to stimulate interest in the new psychology, Mr. Starbuck was a student in Clark University taking post-graduate study which earned him the degree of Doctor of Philosophy. Many people of different denominations will remember answering a long list of questions at that time for a student who was conducting an original investigation of the religious ideas of childhood and the psychology of conversion. Many, doubtless, who answered these questions have forgotten doing so. But Mr. Starbuck was doing a thorough piece of work and with vast patience gathering human records from many hundreds of people. His resulting work did much to illuminate our knowledge of the mind of the child and the manner of the normal development of the religious consciousness.

"Work along the same lines has given us Professor James's epoch-making work, "The Varieties of Religious Experience," which, when first published, was a "best seller." A whole new field of investigation has been opened by this work, and the results are of the first order of importance in education and in religious work. Without such work the child is not understood.

"As professor in the State University of Iowa, Dr. Starbuck's further work in psychology has won him a national reputation. He is recognized as one of the few foremost leaders in this new educational movement. It is a wise move to give him this active work in a progressive denomination."

Department of Foreign Relations

The Foreign Department of the Unitarian Association finds its weekly avenue of expression in the columns of *The Christian Register,* where no doubt many subscribers to WORD AND WORK read of its activities. The most prominent of these at present is the coming (sixth) Congress of Religious Liberals at Paris next July. It is too early to give an outline of its programme, but one or two items concerning it will be of interest. The President of the meetings will be Professor Boutroux of the College of France, one of the most distinguished of modern philosophers and a man of great spiritual power and lovable personality. A Roman Catholic by religious training and affiliation, he is a "modernist" in all that pertains to the spirit, and his selection guarantees the breadth and unsectarianism of the Congress.

The International Sermon will be preached by three clergymen in three languages on the text, "What doth the Lord require of thee? — (1st) to do justly (by Rev. Louis Comte of Montauban), (2d) to love mercy (by Rev. G. Traub of Dortmund, Germany), and (3rd) to walk humbly with God" (by an American Universalist preacher, probably Rev. Frank O. Hall of New York). The service will be in French, and the place of worship the Church of the Oratoire in Paris.

Rev. Charles Wagner, writer of "The Simple Life," and Professor Gaston Bonet-Maury, well known in American Unitarian circles, will be vice-presidents.

A session of great interest will be that at which the attitude of Modern Philosophy towards Religion will be discussed. Professors Eucken, Berg-

son and Sir Henry Jones of Glasgow are to take part in it.

The American excursions to Europe in connection with the Congress are proving very attractive, and include travel in England, Scotland, France, Holland, Germany, Switzerland, Italy and Spain. Quite a number have already enrolled themselves for these trips. The itinerary of travel will be sent to all who apply to the Secretary of this department, Rev. C. W. Wendte, 25 Beacon St., Boston.

Our work in Japan is particularly flourishing. The present edifice, Unity Hall, is crowded with students and worshippers. Our magazine, *The Cosmos,* takes first rank among Japanese theological reviews. It has doubled its circulation within a few months, and every edition is sold out on its appearance. A new Unitarian church in the Student or University quarter is now under consideration, together with a theological school. The latter, indeed, is already begun.

Department of Social and Public Service

The Third Presbyterian Church of Rochester, N. Y., of which the Rev. Paul Moore Strayer is the pastor, has long been known as one of the most public spirited churches in the city. Early in the year it added to its many other activities a social service department, which has developed an interesting and rather original work. It did not wish to invade the field or duplicate the work of other organizations, and so before deciding upon what it would try to do the department carefully studied the social needs of Rochester. It soon discovered that up to this time no continuous intensive work with dependent families had been done in the city. It seemed to be a desirable and necessary kind of service and one that would be within the power of the church to undertake, and the department made up its mind to preempt this unoccupied corner in the field of social effort. A trained worker was employed as the social service secretary of the parish, and a policy was adopted which included the education and training of members of the church so that under the guidance of the secretary they could deal wisely with the family problems which should come to them.

The educational work of the department designed especially for the people of the church, beginning early in March and continuing into the month of June, included a lecture course on the principles of family rehabilitation, having an average attendance of 75; weekly meetings of three committees on family rehabilitation with a membership of 37; special instruction of a corps of fifteen friendly visitors, and visits by almost 350 people to twelve of the social agencies of Rochester, such as the public health association, the settlements, etc. Besides this, some 35 persons have been actively interested in the work of the United Charities. On the other side, 45 family problems have been considered, involving 84 adults and 118 childrn, in the course of which there have been 860 interviews and 467 visits. This work has been carried on in close co-operation with the United Charities, and in fact a considerable percentage of the cases have been referred to the church by the United Charities. Altogether this is a remarkable record and highly suggestive. Many other churches could render an equally effective and useful service, especially where there is no charity organization society, and the Third Presbyterian Church of Roch-

ester should have numerous followers into this broad field of effort.

For the benefit of those churches and classes which are using the reports of the special committees as the basis of a study of social problems, there is printed a list of the books in the loan library of the Department which have reference to the different subjects. Borrowers may take two books at a time from the library and may keep them two weeks.

CIVIL SERVICE REFORM

Proceedings at the Annual Meeting of the National Civil-Service Reform League, 1884, 1886, 1887, 1894-1897 inclusive, 1899-1910 inclusive.

Things Won and Greater Things Not Yet Won, Charles W. Eliot.

Politics vs. the Administration of Justice, Winfred T. Denison.

The Business Value of Civil Service Reform.

Retirement Legislation in New York.

Promotions in the Civil Service

The Fundamental Reform, Charles W. Eliot.

Governor Hughes on Civil Service Reform.

The Relation of Civil Service Reform to Municipal Reform, Carl Schurz.

The Activity of Federal Office-holders in Politics.

Civil Pensions for Federal Employees.

The Merit System of Making appointments to public offices.

What is Civil Service Reform? Charles J. Bonaparte.

Superannuation in the Civil Service.

Some Object Lessons, Carl Schurz.

The Merit Principle in the Selection of the Higher Municipal Officers, Richard Henry Dana.

The Merit System—The Spoils System, Edward Cary.

The Term and Tenure of Office, Dorman B. Eaton.

The Beginnings of the "Spoils" System in the National Government.

The above are reprints from the "Proceedings."

CONSERVATION OF NATIONAL RESOURCES

The Conservation of National Resources in the United States, Charles R. Van Hise.

HEALTH AND SANITATION

Civics and Health, William H. Allen.

The Health of the City, Hollis Godfrey.

Tuberculosis as a Disease of the Masses and How to Combat It, S. Adolphus Knopf.

The Common Sense of the Milk Question, John Spargo.

Primer of Sanitation, John W. Ritchie.

Consumption and Civilization, John B. Huber.

The House Fly—Disease Carrier, L. O. Howard.

Practical Hygiene, Harrington and Richardson.

IMMIGRATION

Emigration and Immigration, R. Mayo Smith.

Immigration, Prescott F. Hall.

Races and Immigrants in America, John R. Commons.

The Immigrant Jew in America, Edmund J. James and others.

The Italian in America, Eliot Lord, and others.

English for Coming Americans, Peter Roberts.

Imported Americans.

INDUSTRIAL AND VOCATIONAL EDUCATION

Choosing a Vocation, Frank Parsons.

The Vocational Guidance of Youth, Meyer Bloomfield.

INTERNATIONAL ARBITRATION

The Moral Damage of War, Walter Walsh.

Mohonk Addresses, Edward Everett Hale and David J. Brewer.

Publications of the International School of Peace.

LABOR LEGISLATION

Trade Unionism and Labor Problems, John R. Commons.

Mass. Report of the Statistics of Labor, 1911.

History of Labor Legislation in Iowa, E. H. Downey.

HOUSING REFORM

Report of the Tenement Department of the City of New York, 1904-1909.
Report of Tenement House Supervision, State of New Jersey, 1905-1911.
Report of the Housing Committee, City of Birmingham.
Building Code recommended by the National Board of Fire Underwriters, New York, 1909.
The Tenement House Problem, Vols. I. and II., Robert W. DeForest and Lawrence Veiller.
Town Planning in Practice, Raymond Unwin.
Replanning Reading—An Industrial City of a Hundred Thousand, John Nolen.
Neglected Neighbors in the National Capital, Charles F. Weller.
Lodging House Problem in Boston, Albert B. Wolfe.
Principles of City Land Values, Richard M. Hurd.
Report of Lodging House Commission, City of Boston, 1909.
Report of Tenement House Commission, City of Boston, 1904.
Some Comments on the Report of the Boston Tenement House Commission, 1904, Harriet Gray.
The Garden City Movement, G. Montagu Harris.
A Housing Policy, John S. Nettlefold.
A Lecture on Housing Reform, John S. Nettlefold.
Can Slums be Abolished? J. J. Kelso.
Garden City of To-morrow, Ebenezer Howard.
The Cost of Shelter, Ellen H. Richards.
Public Health and Housing, John F. J. Sykes.
The Improvement of Towns and Cities, Charles M. Robinson.
The Housing Handbook, W. Thompson.
A Model Tenement House Law, Lawrence Veiller.
Housing Reform, Lawrence Veiller.
The Replanning of Montclair, John Nolen.
Housing of the Working People in the United States, Bulletin of Bureau of Labor, No. 54.

RURAL CONDITIONS

The Country Church and the Rural Problem, Kenyon L. Butterfield.
Chapters in Rural Progress, Kenyon L. Butterfield.
The Country Life Movement, L. H. Bailey.
Rural Life Problem of the United States, Sir Horace Plunkett.
Rural Christendom, Charles Roads.

PRISON REFORM

Penal Codes of France, Germany, Belgium and Japan, 1901.
Children's Courts in the United States.
Report of the 7th International Prison Congress held at Budapest, 1905.
Tuberculosis in Penal Institutions, J. B. Ransom.
New Legislation concerning Crimes, Misdemeanors, and Penalties, 1897-98.
The Reformatory System in the United States, 1900.
Prison Reform and Criminal Law.
Penal and Reformatory Institutions.
Preventive Agencies and Methods, Charles R. Henderson.
Preventive Treatment of Neglected Children, Hastings H. Hart.
Proceedings of the Annual Congress of the National Prison Association of the United States, 1890, 1902, 1904-1908 inclusive.
Punishment and Reformation, Frederick H. Wines.
Delinquent Child and the Home, S. P. Breckinridge and Edith Abbot.
The Criminal Insane in the United States and foreign countries, S. J. Barrows.

PUBLIC RECREATION

The Healthy Art of Dancing, Luther H. Gulick.
American Playgrounds, Everett B. Mero.
Proceedings of the Annual Playground
The Boy Problem, Forbush.
Self-governing Clubs, Buck.
Wider Use of the School Plant, Clarence A. Perry.
Rochester Social Centers.

TAXATION

History of Taxation in Iowa, Vols. I. and II., John E. Brindley.

STANDARD OF LIVING AND LABOR

Proceedings of the National Conference of Charities and Correction, 1879, 1881-1910 inclusive.

Guide to Study of Charities and Correction.
Cumulative Index of the Proceedings of the National Conference of Charities and Correction.
Proceedings of the New York State Conference of Charities and Correction, 1900-1911 inclusive.
Proceedings of the New York City Conference of Charities and Correction, 1910 and 1911.
Proceedings of the New Jersey State Conference of Charities and Correction, 1905-1910 inclusive.
Report of the International Congress of Charities, Correction and Philanthropy, 3 Vols. 1893.
Report of the Massachusetts Commission on the Cost of Living, 1910.
American Charities, Amos G. Warner.
The Standard of Living among the Industrious People of America, Frank H. Streightoff.
A Living Wage, John A. Ryan.
How to Help, Mary Conyngton.
Work-accidents and the Law, Crystal Eastman.
Women and the Trades, Elizabeth B. Butler.
The Steel Workers, John A. Fitch.
Homestead, The Households of a Mill Town, Margaret F. Byington.
Standards of Living, Chapin.

News Items

Hanska, Minn.—We have received a beautiful postal containing photographs of sixteen members of the Rev. Amandus Norman's confirmation class. Mr. Norman is the long-time pastor of the Scandinavian church at Hanska, Minn. For many years he has inducted young people upon reaching a certain age into his organization, thus building up a strong society deeply rooted in the locality and bound to maintain itself for many years to come.

Providence, R. I.—Miss Mary Lawrance, a Wellesley graduate and also a recent member of the graduating class of the Tuckerman School, has been engaged as the superintendent of the Sunday School at the First Congregational (Unitarian) Church.

Meadville, Pa.—Under the direction of the Meadville Conference Mr. W. A. Smith of the Meadville Theological School has been holding services at Waterford, Pa.; and Mr. J. W. MacDonald, another student of the Meadville Theological School, has held a successful series of services at Cambridge Springs.

The children of the late Mr. and Mrs. Alfred Huidekoper, of Meadville, Pa., have recently placed a memorial tablet in memory of their parents in the Meadville Church.

At the Unitarian church in Meadville the custom has been established of asking families or individuals to take different Sundays for furnishing the flowers at the church services as memorials. In this way an element of fine sentiment has been introduced which not only recognizes the services or interest of the living and the dead who have shown their devotion to the church, but also gives the congregation much satisfaction.

Berkeley, Cal.—A good custom has been adopted by the First Unitarian Church of Berkeley, Cal., in the formation of an associate membership especially intended to benefit the students who reside in Berkeley temporarily. This membership does not require the severing of membership with one's home church, though it entitles one to all the privileges enjoyed by the other members of the church in Berkeley. In towns and cities where there are preparatory schools or colleges this is an excellent method of according to students a recognized standing and thus giving them something definite in the way of church interest.

National Alliance of Unitarian and Other Liberal Christian Women

Headquarters: Room 10, 25 Beacon Street, Boston, Mass.
Office Hours 9 A.M. to 5 P.M.

Miss EMMA C. LOW, *President*
153 State St., Brooklyn, N. Y.

Mrs. LUCIA CLAPP NOYES, *Treasurer*
11 St. John St., Jamaica Plain, Mass.

Mrs. EMILY A. FIFIELD, *Rec. Sec.*,
77 Morton Road, Milton, Mass.

Mrs. ROBERT H. DAVIS, *Cor. Sec.*,
19 East 44th St., New York

Each month some new opening is sure to be presented to us, some new chance for service to our cause. It may not always be a church that is needed, more often it will be a new branch or a group of people where even an Alliance is impossible but where friendly words or a letter may mean encouragement and comfort. The work of the International committee brings reports of places in distant countries where the story of the Alliance and what it has done serves as a helpful guide to the efforts of liberal women to extend the Unitarian faith.

We have before mentioned the branch of the British League in Timaru, New Zealand, where much interest is taken in the Alliance and now we have a cordial letter from the Adelaide League in South Australia. The branch there is six months old and numbers 60 members with about 20 men as associate members. Here is the only Unitarian church in the state, the nearest being at Melbourne between four and five hundred miles away. The secretary writes "We are such a small, isolated band of workers and are so out of touch with the rest of the world that at times we lose heart and think 'is it worth while?' Therefore your letter brings fresh hope and courage to us and we shall gratefully receive from time to time any messages of encouragement and cheer that your Alliance will be good enough to send us."

Here is a pleasant opportunity for corresponding secretaries to open an occasional correspondence with a new country and lend a helpful hand. Address Mrs. H. Jacob, Somerton, Glenelg, South Australia.

But in caring for those so far away are we each doing what we can at home? Is our own church encouraged and strengthened? Our Alliance may be large and flourishing, our fairs and sales, teas and socials may be well attended, but our church is not a success if on Sunday the pews are half filled and the interest in the service is luke-warm or cold. The Woman's Club can take care of Social Service, sometimes better done by organizations outside the church, but the peculiar province of the Alliance is to sustain and invigorate the religious life in our churches. Let us help them to maintain more adequately the free and rational faith they have in keeping.

The Treasurer wishes to make the following suggestions to Branch Treasurers: For facility in carrying on the work all money for furthering the work of the National Alliance should be sent directly to the Treasurer, Mrs. Lucia Clapp Noyes, 11 St. John St., Jamaica Plain, Mass. This includes not only the one-third membership fees, life memberships and gifts *in memoriam*, but all contributions made for the Southern Circuit work, and in response to the National Appeals, which are listed each month in WORD AND WORK. All sums for

other objects than those specified above may or may not be sent through the general treasury, as the branches may elect. Treasurers are urgently asked to study the tables on page 172-186 of the current Manual and to keep their accounts so that the items listed in the tables may be readily compiled. It would be better to separate the items under "home church and expenses" into "home church" and "Alliance expenses," such as speakers and other items of current expense connected with the conduct of the branch. By adopting this method treasurers will find it much easier to fill out the blanks which are sent each spring for the compilation of the Manual. Branch treasurers are responsible for the correctness of the reports. Only the amounts under the items "fees," "life memberships," *"in memoriam,"* "southern circuits," and "national appeals," are checked up from the books of the general treasurer.

A further word as to the method of computing dues to the general treasury may be helpful to some new treasurers. Where a branch has established two kinds of fees, national and local, both must be counted in making up the amount due.

For example: assuming a branch to have a membership of 38, of which 8 pay the national fee of $1.00, and the remaining 30 pay only a local fee of, say, 25 cents, the dues should be reckoned thus:

8 members at $1.00 equals	$8.00
30 members at 25 cents equals	7.50
Total receipts	$15.50

One-third of $15.50 equals $5.17, which is the amount due the general treasury. Each branch must reckon at least three members, its officers, as national or dollar members. Delegates to the annual and other business meetings of the National Alliance must be national members, paying the dollar fee to their branch treasuries.

Mrs. Noyes is always glad to answer any questions from branch treasurers in connection with their work.

At the meeting of the Executive Board held on Nov. 8th twenty members were present representing Maine, New Hampshire, Massachusetts, Rhode Island, New York and New Jersey.

The resignation of Mrs. Weil as director for Washington was reluctantly accepted. It has been fortunate for the Alliance to have the services of Mrs. Weil for the past two years, most of the branches in Washington being new and all far away from any Unitarian center. The experience and judgment of the director has been of great value.

Mrs. Robert Glasgow, 17 Whitney St., Toronto was declared elected as director for Canada to succeed Mrs. Loud.

The corresponding secretary sent an outline of her itinerary for the trip to the northwest, beginning with Poughkeepsie on Nov. 16th and the Middle States Conference at Toronto on Nov. 18th, thence on to Winnipeg, Calgary and Edmonton, home through Montana and Minnesota or perhaps down the Pacific Coast, hoping to reach Boston for the next meeting of the board on Dec. 13th.

The treasurer reported the names of Miss Desire Hinckley, Barnstable, Mass., and Miss Esther Parker, Lexington, Mass., added to the In Memoriam list.

It in pleasant to record the increasing demand for copies of the Manual, and we regret that every member cannot have one. From three to nine

copies are sent to each branch at a cost this year of $660, which is all the treasury of the Alliance can afford.

The Study Class committee will not issue a new leaflet this winter but is preparing a set of programmes for the use of the branches.

The committee on College Girls reported a reception of students by the Young Peoples' Religious Union at Arlington St. Church, Boston, about fifty being present; a reception at Northampton by the Alliance to students at Smith College and another reception given by Mrs. Robert G. Shaw to students at Wellesley College. The girls at Radcliffe have been invited to one of the regular meetings of the Cambridge branch and the president of King's Chapel branch opened her house for a gathering of students in Boston. This winter the committee anticipates good work done in this direction at Sage College, Cornell.

Each year there is an increasing interest in the Junior Alliance and now about forty branches report such an addition. While all seem to be doing admirable work, the time has come when the plans and purposes of the Junior Alliances should in some degree be unified and brought into true relation with the National Alliance. Therefore a committee has been appointed to investigate and care for the Junior Alliance. Of this committee the chairman is Mrs. H. B. Harding, 431 Washington Ave., Brooklyn, New York.

There is little new to report from the Southern circuits for the appointments are kept up with no diminution of interest among the people at any point. Land has been purchased at Mt. Pleasant, Florida upon which to erect a church in the near future. Our ministers find everywhere they go a spirit of religious unrest which our liberal interpretation seems to satisfy. "The fundamentals of our faith should be presented throughout the country that the people may at least *know* that there is a 'better way' than they have heard of in the past." The cry is "come and tell us of this faith of yours" and to meet these demands the ministers in the field need to be constantly going to new places with no time to follow up the work at any. Mr. McHale in Florida, Messrs. Key and Cowan in North Carolina are working unceasingly in patient expectation of large results in the future.

The event of the Shelter Neck neighborhood this past month has been the dedication of the new school-house of the Carolina Industrial School on Oct. 30. A large number of friends were present crowding the assembly hall to its utmost. Rev. A. T. Bowser of Richmond, Va., made the principal address and there were brief remarks by Archibald M. Howe, Esq., Cambridge, Mass., A. H. Paddison of Burgaw, N. C. Rev. Messrs. Cowan and Key interspersed with excellent singing by the school and followed by marching on the school grounds, saluting the flag, fancy calisthenics about the flagpole and the final singing of America by all.

The new school-house is an exceedingly attractive one-story building containing three class rooms and a large assembly hall, with a pleasant porch from which floats the State of North Carolina flag while in front stands a tall flag-staff with the national flag "Old Glory." The visit of northern friends for the dedication was very helpful and inspiring to all who met them and the occasion will long be remembered.

The director for Illinois sent a brief account of the State Conference held in Champaign-Urbana in October, which was "very interesting and full of suggestions for future usefulness." The Alliance meeting was spent in hearing reports from distant branches and a discussion of Alliance work and methods, after which Mrs. Morgan Brooks of Champaign read an excellent paper on "The Educational movement among the Women of India" and told of her experiences there.

The small band of Unitarians in Eugene, Oregon, have recently been made happy by the opening of their little new church. At the dedicatory services the chapel was comfortably filled by members and friends. Rev. W. G. Eliot, Jr., of Portland, preached a most inspiring sermon. On the platform with him, besides our minister, Mr. Sargent, were Rev. Stephen Peebles, the founder of the little company, Rev. Mr. Spangler, Congregational minister, and Dr. McAllister, Universalist.

Now that things are so far shipshape, we, the undersigned, have been appointed a committee of three, to take this opportunity to send our most grateful thanks to all our sister branches in the great National Alliance, for having assisted so generously, and for having responded so much sooner than the most sanguine of us anticipated, in helping us to gain one of our earnest wishes, A Unitarian church in Eugene.

J. D. Gilkison,
A. Ella S. Stearns,
Ida Patterson.

The New York League had a large and enthusiastic gathering at its opening meeting for the season, Nov. 1st, in the Church of the Messiah, New York, the new president, Mrs. Donnell in the chair, Rev. Florence Buck spoke on the "New Demand in Religious Education," and Rev. William Sullivan on "The Passion for Perfection." Both speakers were listened to with earnest attention and gave unusually fine and helpful addresses. Seventeen new members were welcomed to fellowship. The League has good work planned for the year.

The branch at All Souls', Winnipeg, Canada, is very hopeful of generous returns from the sale of the "Calendar of Canada" mentioned last month. So far it has proved an acceptable Christmas gift. The price, 60 cents including postage may be sent by Post Office order to Mrs. W. G. Bale, 69 Maryland St.

The branch at San Antonio is to have a sale in December. As this is the first year of their church life a generous remembrance will mean more than at any other time. Please send articles or money before Dec. 10th to Mrs. E. M. Hight, 637 Paterson Ave., San Antonio, Texas.

Rev. Paul Harris Drake is preparing a course of lectures on Economic and Industrial subjects which may be of interest to Alliance branches. His address is 221 Concord St., Woodford's Station, Portland, Maine.

The following are the most important of the changed addresses. The present address of Mrs. Stebbins, director for California, is 2731 Durant Ave., Berkeley, California.

The secretary of the branch at Easterndale, Mass., is Miss Frances Tripp, South Easton. The address of Mrs. Furness, now acting president of the North Church, Salem, Mass. branch

is 43 Warren St. The president at Westford, Mass. is Mrs. Alma M. Richardson. Time of meeting second Tuesday of each month. The secretary of the E. P. Channing branch, Dorchester, Mass. is Miss Cora A. Tilden, 63 Maple St., Milton, Mass. The secretary at Montreal, Canada is Mrs. J. Trotter, 28 Fort St. The branch at Spring Garden Church, Philadelphia, Pa., asks that communications for the Alliance be sent to the corresponding secretary. Miss J. D. Gilkison is corresponding secretary at Eugene, Oregon. Mrs. G. V. Lockett, 532 Granville St., Vancouver, B. C., is secretary of the branch, Mrs. Montgomery having resigned.

The branch at Boise, Idaho has suffered a severe loss in the death of the treasurer Mrs. Frances N. White. A New England woman of Puritan ancestry, she had given much time, thought and labor to the little society and its Alliance branch which represented the Unitarian faith in Idaho.

Branches that have "Religious Intelligence" as an article in their programme will be glad to report an "Italian Association of Free Believers" gathered together and organized in Florence, Italy, by Signor Conte. Among the members are Dr. Eliot and Dr. Wendte. Signor Conte has translated into Italian several pamphlets, such as Brooke Herford's "The Unitarians and their History" and J. T. Sunderland's "The Infallibility of the Bible."

Efforts are being made to erect a Unitarian Free Church or hall at Johannesburg, South Africa for which the British Association has promised assistance.

In New Zealand there are several new points of interest and at Brisbane, Australia large congregations have been assembled and a Post Office Mission is proposed for inquirers at a distance.

A recent important event has been the opening of the new Wesleyan Hall opposite Westminster Abbey in London; a magnificent building said to be the finest piece of architecture erected in London since St. Paul's Cathedral. A large hall capable of seating 2500, suitable for services, concerts and lectures, a library, committee and conference rooms, a small hall and a tea room where 1000 persons can be seated at once, make one wish that similar accommodations might be furnished the Unitarians, in a large city like London. Those who have made the pilgrimage to Essex Hall wish it might be more cheerfully located and more adequate for its use.

Appeals stand thus:

Farmington, Maine, for a Parsonage	$475.00
Montego Bay, Jamaica, for a church	469.00
Memphis, Tenn., for repairs and furnishings	470.00
Ridgewood, N. J., for a Parsonage	414.00
Summit, N. J., for a church	480.00
Winnisquam, N. H., for a church	282.00
Flushing, L. I., furnishings	487.00
Green Harbor, Mass., salary of minister	347.00
Pacific School, for Students	225.00
Meadville School, for Students,	195.00
Northumberland, Pa., for minister	91.00

The next meeting of the Executive Board will be held on Dec. 13th and reports are expected from the Southern and Rocky Mts. branches.

Books added to the Circulating Library Since the Last Issue.

Social Organization.....Charles Horton Cooley
Social Spirit in America, The.....Charles Richmond Henderson
Social Teaching of Jesus, The.....Shailer Mathews
Socialism .....John Stuart Mill
Socialism .....John Spargo
Socialism and the American Spirit.....N. P. Gilman
Socialism and Unsocialism of Thomas Carlyle.
Socialists at Work.....Robert Hunter
Sociology and social progress.....Thomas Nixon Carver
Some aspects of the religious life of New England...George Leon Walker
Spiritual Significance of Modern Socialism, The.....John Spargo
Standards of Public Morality.....Arthur Twining Hadley
St. Paul, The Man and His Work.....H. Weinel
State Insurance.....Frank W. Lewis
Studies in History, Economics and Public Law.
Supervision and Education in Charity.....Jeffrey Richardson Brackett
Theory and Policy of Labor Protection.....A. Schatte
Towards Social Reform.....Canon and Mrs. L. A. Barnett
Trade Unionism, The History of.....Sidney and Beatrice Webb
Treasures New and Old, A memorial to James Freeman Clarke.
Trust Problem, The.....Jeremiah Whipple Jenks
Trusts, Pools and Corporations.....William Z. Ripley
Workingmen's Social Clubs and Educational Institutes.....Henry Solly
Working With the People.....Charles Sprague Smith
Twelve volumes of the "Beacon Series," published by the Sunday School Society.
Biblical Geography and History.....Charles Foster Kent
Boy and His Gang, The.....J. Adams Puffer
Buddhism and Immortality.....William S. Bigelow
Burden of Poverty, The.....Charles F. Dole
Human Immortality.....William James
Conception of Immortality, The.....Josiah Royce
Constructive Studies in the Life of Christ.....
Ernest D. Burton and Shailer Mathews
Christianity in the Apostolic Age.....George H. Gilbert
Creative Evolution.....Henri Bergson
Dionysius and Immortality.....Benjamin S. Wheeler
Endless Life, The.....Samuel M. Crothers
Egyptian Conception of Immortality, The.....George A. Reisner
Flag Day.....Robert H. Schauffler
Imported Americans.....Broughton Brandenburg
Individuality and Immortality.....Wilhelm Ostwald
Is Immortality Desirable?.....G. Lowes
Letters to His Holiness, Pope Pius X.
Life in the Making.....Loren B. Macdonald
Life of the Spirit, The.....Rudolf Eucken
Main Currents of Modern Thought.....Rudolf Eucken
Makers and Teachers of Judaism, The.....Charles Foster Kent
Memorial Day.....Robert H. Schauffler
Methods of Industrial Remuneration.....David F. Schloss
Old, Old Story-Book, An.....Eva March Tappan
Priest, The.
Problem of Freedom, The .....George H. Palmer
Problem of Human Life, The.....Rudolf Eucken
Science and Idealism.....Hugo Munsterberg
Truth of Religion, The.....Rudolff Eucken
Will to Believe, The.....William James

Young People's Religious Union of the Unitarian Church

Headquarters; Room 11, 25 Beacon Street, Boston

REV. DUDLEY HAYES FERRELL, *President*

Miss GRACE R. TORR, *Secretary* Mr. O. ARTHUR MCMURDIE, *Treasurer*

Board of Directors Monthly Meeting

The fourth regular monthly meeting of the Executive Board of the Young People's Religious Union for 1912-1913 was held in Room 11, 25 Beacon St., Boston, Mass., on Tuesday afternoon, November 5, 1912, at 2:30 o'clock.

President Ferrell presided and there were present: Mr. Beatley, Miss Burrage, Miss Cline, Mr. McMurdie, Miss Simmons and the secretary.

The secretary's minutes of the last meeting were read and approved as read.

The treasurer then read his report.

Voted: To accept the report of the treasurer.

The treasurer then presented the bills for the month.

Voted: That the bills be paid.

The secretary read her report for the month of October.

Voted: That this report be accepted.

Suggestions for a Unitarian Young People's Society for Social Service were presented; and while many of these were most valuable, it hardly seems practicable at this time to consider another organization for young people. The general opinion was that these suggestions be laid on the table.

Mr. Ferrell read a letter from Rev. Walter F. Greenman, the secretary of the General Conference, with regard to Y. P. R. U. work, the reply being left to Mr. Ferrell.

The Finance Committee had no report to make.

Miss Simmons, for the Union-at-Large, reported the sending out of 53 copies of WORD AND WORK, four being to new members. Fifteen letters have also been recently written.

Miss Cline reported for the students' reception, held in the Arlington St. vestry, Boston, Mass., which, although not largely attended on account of the severe rain storm, was considered a success.

A communication was received from Miss Melvin, recommending that we have printed some new circulars regarding Life Memberships.

Voted: That these be provided, in consultation with the secretary.

It was further suggested that the addresses be kept on the new list.

Voted: To adjourn.

GRACE R. TORR, *Secretary.*

South Worcester Federation

The fall meeting of the South Worcester Federation was held with the Channing Guild of West Upton on Sunday, October 20, 1912.

The afternoon session opened at 4:45 o'clock with President Vance D. Batchelor in the chair. First came a selection by the Guild Orchestra, composed of Raymond F. Lyford, piano; Vance D. Batchelor, violin; and Carleton H. Chapman, clarinet; after which followed an address of welcome by Mr. Charles T. Aldrich, the president of Channing Guild.

At roll call the following societies responded: Hopedale, 20; Grafton, 11; Millbury, 2; Westboro, 2; Worcester, 11; Uxbridge, 5; and West Upton, 30.

The following Nominating Committee was elected to report at the

January meeting to be held in Worcester at the South Unitarian Memorial Church: Mr. Leslie Shumway, Worcester; Mr. Raymond Phipps, Hopedale; and Miss Elizabeth Holden, Westboro.

The first speaker of the afternoon was Representative W. A. L. Bazeley of Uxbridge, Republican candidate for senator from the 4th District, who urged the young people of to-day to study into what constitutes good citizenship; to prepare for the work which may be before them, and to take a keen interest in politics and government.

The second speaker was Rev. Edward H. Brenan of Ware who took as his subject "What Religion Means to Young People."

The evening session was at 6:45 o'clock and at this service the church quartet assisted and Mr. Carleton H. Chapman gave a clarinet solo. The speaker was Rev. A. M. Foster of Uxbridge who followed out the ideas of the afternoon speakers, and took as his subject, "What does It Mean to be Religious?"

The meeting adjourned at 7:45 o'clock. The enthusiasm and attention at this meeting were very marked and all pronounced it the best the federation ever held.

MAY A. LELAND, *Secretary.*

The Reception to Students

The reception planned for the students by the Young People's Religious Union, co-operating with five of the Boston churches,—Arlington Street, First Church, Church of the Disciples, King's Chapel, and the South Congregational—was held on Friday evening, November 1, from eight to ten o'clock, in the Arlington Street Church vestry.

Owing to a severe rain storm only about fifty-six ventured out but those who did had ample opportunity to meet pleasantly most of the ministers of these churches and their wives as well as other prominent workers. Mrs. Dudley H. Ferrell and Mrs. Paul Revere Frothingham presided over the refreshments while several of the young men acted as ushers. Music was furnished by members ot the Herford Club while Miss Lillian Buck read most acceptably.

The affair was in charge of a committee consisting of Miss Emily J. Cline, Miss Caroline S. Burrage and Mr. O. Arthur McMurdie; and sufficient interest has been aroused to warrant such an occasion being made an annual one.

A reception similar to this held in Boston might very well be tried in any one of our large cities or towns where students of our faith are likely to come in any numbers. No doubt such students would be exceedingly glad to be welcomed to a Unitarian church and made to feel at home there. Boston's example is certainly worth following.

Life Memberships

It is some months since the subject of Life Memberships has appeared in WORD AND WORK, but it still looms large in the minds of the workers at headquarters who are all anxious to see the Life Membership list make a phenomenal growth this year. Five names have been added since the May meeting and we hope to see the number increased by at least twenty-five before another May.

Miss Edith Melvin of Concord, Massachusetts is the chairman of the Life Membership Committee; and she would be glad to communicate with anyone with regard to a Life Membership. Or money may be sent di-

rectly to the treasurer of the Young People's Religious Union, Mr. O. Arthur McMurdie, at 25 Beacon St., Boston, Massachusetts.

A Life Membership in the Young People's Religious Union costs but ten dollars; and the money is put into a fund reserved for this purpose, the income only being available for the general running expenses. In this connection it may be interesting to note in passing that a Life Membership in the American Unitarian Association costs fifty dollars, in the Unitarian Sunday School Society, ten dollars, and in the Alliance, twenty-five dollars. The American Unitarian Association has a Life Membership list of over twenty-seven hundred, the Sunday School Society about eight hundred and the Alliance one hundred twenty-six, according to the last manual; while our present membership is only two hundred five. Who will help increase it?

Anyone, having the interest of the young people of our faith deeply at heart and wishing to do something for the cause, cannot confer a greater favor than by becoming a Life Member or making some one else a member of this organization.

It has several times been suggested that it would be a pleasant thing for our young people's organizations to make the minister, his wife, or some interested worker a Life Member. Should the treasury happen to be low, such an object would offer an admirable incentive for which to work and help both the local society and the central organization as well. Perhaps the minister is too modest to suggest this matter himself; in any case its proposal might very well come from some other source.

If everyone reading this would see or suggest that this be carried out, no doubt we should see a substantial gain in our Life Membership list.

The last name added to our list is that of Mrs. Charles C. Willis of South Framingham, Mass., making our present number 205.

Notes from the Field

Urbana, Ill.—The Unity Club, "a religious society dedicated to the advancement of universal religion in the spirit of Jesus," conducts on Sunday evenings, from seven to eight o'clock, a series of lectures and discussions upon the sacred scriptures of the world, the leaders being the minister, Rev. A. R. Vail, and several oriental student members. These lectures are entirely non-sectarian and offer a splendid course in comparative religion.

Yarmouth, Me.—"We are doing well in our Union work. The chairman of the Music Committee is working hard to give us good music at our meetings and is having fine success. We have extended an invitation to the Christian Endeavor Society of the Congregational Church to join with us at one of our meetings about the first of December and expect that the members will attend. We hope to have the cantata, 'The Holy City,' ready to present by that time. Rehearsals on the play, 'The Wooing of Wilhelmina,' have begun in earnest now, and we expect to present it soon."

Deerfield, Mass.—"We have some excellent young people but they almost all leave us for larger towns and cities when they have finished their education. We rejoice in your good work."

Winchendon, Mass.—"We hope that our Guild is going to make progress this winter. We have two meet-

ings a month planned. One is a lecture, the first Sunday in each month by Dr. Free at the church and the other is to be held the third Sunday at the parsonage under the leadership of some member. One Sunday night we had an interesting paper on Celia Thaxter."

Wollaston, Mass.—The young people's society of the Wollaston Church observed its tenth anniversary in a fitting manner on Sunday, October 20, when Rev. Dudley H. Ferrell, the president of the Young People's Religious Union, spoke most enthusiastically; the young people of East Boston, Hyde Park and Quincy were special guests on this occasion.

Office Notes

It has been suggested that the memers of our young people's societies might do well to consider taking up some of the Post Office Mission work. The tract rack in church, railway station or store might be replenished by a committee of young people and absent members of a congregation cheered by a tract brought by a youthful visitor. Envelopes sent to Post Office Mission correspondents might be placed in the hands of the young men and women to fill, with proper supervision by the older workers. Let us bear this in mind when questioning what our young people can do.

The Young People's Religious Union is to issue no calendar this year. Two enterprising young women have devised a simple but novel recorder, 6 inches by 4 inches, in booklet form, for Christmas gifts received and sent. Enclosed in an envelope for mailing and with a stiff green cover, it makes a useful holiday gift; and being designed for several years' use, its value is thereby enhanced. Price, twenty-five cents singly; special rates by the dozen for fairs. For further particulars apply to Room 11, 25 Beacon St., Boston.

The present membership of the Union-at-Large is 53. New names will be gladly welcomed by the chairman, Miss Simmons.

The tenth anniversary of the Boston Federation will be held on Sunday, Dec. 15. An attractive programme has been arranged and a pleasant occasion is assured.

Have you renewed your subscription to the WORD AND WORK? If not, do it now!

Postal cards of the various Unitarian churches are solicited by a member and may be sent to this office.

Unitarian Temperance Society

Rev. Edward Cummings, *President*, Cambridge, Mass.
Mrs. Frank L. Young, *Vice President*
Rev. A. D. K. Shurtleff, *Secretary*, Wayland, Mass.
Charles H. Stearns, *Treasurer*, Brookline, Mass.

At the annual meeting of the Society in May the resignation of Rev. Joseph H. Crooker, D. D., as President was accepted, and Rev. Edward Cummings, Dr. Hale's successor in the South Congregational Church, Boston, was elected to that office. Dr. Crooker is in charge of the Unitarian Church in Redlands, Cal., but continues as a Director of the Temperance Society, and is busy with his pen in its interests.

In a recent article in the *Christian Register,* entitled "How To Do It," which is to be issued as a special leaflet soon, Dr. Crooker answers the question, often asked by ministers and Sunday School teachers, how best to present the subject of Temperance in pulpit or Sunday School. First, he says, become thoroughly convinced of its importance—a conviction as yet lacking even among prominent social workers. Second, learn what is going on in this important field of service, in the recent investigations of science, in the business world of insurance and industry, in hospital practice, all tending towards the disuse of alcoholic beverage. While it is not expedient for a minister to harp continually upon Temperance, he may do much by an occasional word, earnestly spoken, whether in or out of the pulpit. At least once a year there ought to be a sermon, "free from cant and the partisan spirit, but presenting in a large and vivid way the important facts in behalf of Temperance."

Dr. Crooker regards the Sunday School as a most important field for Temperance work and urges special services and addresses on one Sunday a year at least. "The aim of these exercises," he wisely says, "ought to be very direct and practical—not mere emotional stories and never intemperate attacks upon the habit of drinking or the liquor trade, but the forcible teaching of important facts. These are abundant, startling and convincing."

At a meeting of the Bulfinch Place Church Temperance Union, recently held, Rev. Charles F. Dole urged the following points:

1. The Temperance question is not merely individual but social. It is linked up with all the social evils and industrial problems of our time, as for example, war, poverty, slums, or business success. And that is the reason why men of the highest rank in every department of life are giving it respectful attention.

2. There is need of a certain intensity of feeling on the subject. Half-hearted people accomplish nothing. A good cause needs enthusiastic advocates.

3. Temperance workers ought to take "the victorious tone." Right is on their side. God is on their side. God and Right are sure to win.

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The woman referred to in the title is Jane Lathrop Stanford, whom the author terms "one of the bravest, wisest, most patient, most courageous, and most devout of all the women who have ever lived." The reader will understand his praise when he learns from the pages of this little book something of the history of the founding of Stanford University, the great vicissitudes of its earlier years, and the devotion of Mrs. Stanford to it when success seemed impossible.

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Celebrating the one hundredth anniversary of his birth, which was commemorated by meetings held in the Church of the Disciples and in Arlington Street Church. In this volume are brought together the birthday testimonials, together with the tributes of earlier years, and a selection of sermons. There are twelve full page illustrations, giving portraits of Mr. and Mrs. Clarke (including the painting by William Morris Hunt); views of the old and new Church of the Disciples, etc.

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The booklet is printed in red and black throughout and is exceptionally attractive. It comes in two bindings: white ooze flexible calf with ripple silk paper lining, and cover stamping in gold, boxed; also paper covers, stamped in ink, and enclosed in an envelope to match.

Flexible leather, 75 cents net; by mail, 80 cents

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